

Nawab Rafat Yar Jung Memorial Series No:2

Hints to the Younger Generation

BY

Nawab Sir Nizamat Jung Bahadur,

Kt., C.I.E., O.B.E., M.A., LL. B.

Compiled by

SEB AHMED FARUQI,

Adrasa-e-Aizza

HYDERABAD-DECCAN.

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Compiled by

HABEEB AHMED FARUQI,

General Editor of the Series;

Head Master, Madrasa-e-Aizza, Hyderabad;

Vocational Adviser,

Institute of Applied Psychology, Hyderabad.

Madrasa-e-Aizza

HYDERABAD - DECCAN.

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Nawab Rafat Yar Jung Memorial Series

Madrasa-e-Aizza Hyderabad - Deccan was founded by the late Nawab Shaik Ahmed Husain Rafat Yar Jung about seventy years ago. The late Nawab Saheb was the Honorary Secretary of the School Committee for twenty years. The school wishes to perpetuate the memory of its founder by publishing a series of books on topics of Educational and Literary interest. Preference will be given to the works of the old students of the school; this will bring to light the efforts of our Alumni and give an idea of the service which the Institution has done to the State.

Nawab Sir Nizamat Jung Bahadur, the illustrious son of the Founder of our school has been the Honorary Secretary for fifty years. We are glad to have received his permission to publish some of his writings as the second volume of our series.

The Nawab Saheb joined Madrasa-e-Aizza as Nizamuddin Ahmed in 1881. He received the first prize in English at the early age of 11; which augured well of the literary eminence he was to achieve later. His English poems have been praised by English people for the command of the language and purity of sentiment. His versatile mind made him a thinker and a practical philosopher. We hope to include selections from his poems and prose writings in our series.

General Editor.

PREFACE

We frequently hear the belief expressed that social progress depends on our youth and that the responsibility for leadership into a bigger and better future rests on the shoulders of the young. They have, therefore, to be wisely guided. The kind of literature which attracts our youth in the present age makes them believe that conflict within society is the chief source of social uplift. The history of social change is thus becoming a story of one group or groups struggling to gain ascendancy over others. Such ceaseless conflict is evidently the result of disregarding basic principles and universal values, while concentrating merely on group interests.

We find that catchwords are exercising a strange fascination over young peoples' minds and they are fond of using them without proper comprehension. Misconception of their meaning and some kind of delusion about their significance are misleading them. The word 'Democracy,' for example, is much used in these days though not clearly understood. Many seem to think that since democracy is a form of Government that

favours liberty, it allows every man to do as he pleases. They forget that licence and anarchy are far from being of the essence of democracy. Whereas, in fact, Democracy is primarily a device for the prevention of lawlessness. Properly understood, it safeguards the right of the individual to live in harmony with his fellow citizens, a life full of noble endeavours and rich in blessings so as to have as much power and influence for good and for attaining happiness as possible. It is expected that such a condition of life would enable every person to be living at his best. Thus from the social point of view, Democracy is co-operative self-realization, which means sharing in constructive enterprises—religious, cultural and educational. This is only a parenthetical remark.

What we really need is a programme of moral reconstruction in which the individual is regarded as the essential unit. Good moral virtues and approved modes of conduct and behaviour should be encouraged in the individual. If we take care of the morals of the individual then the groups formed by them will take care of themselves.

Female education is spreading in Hyderabad at a rate unknown in the past. The University College for Women is the only Educational Institution

of its kind in India where girls may study for the higher academic degrees in a favourable atmosphere. Those whose mothers belonged to the old school are now in, what may be called, a state of transition from the old to the new. On them, therefore, falls the delicate responsibility of not dishonouring their nobler traditions of refinement and culture while profiting from all that Western Education has to offer. A proper fusion of the best of the East and the West is what they should aim at. Let them not be led into the false belief that by mere senseless imitation of outward forms of western fashions and follies they can ever reach the place of honour.

We are indeed fortunate in having the views of Nawab Sir Nizam Jung Bahadur, who is among us a practical philosopher and a Hyderabadi of literary eminence well known here and elsewhere. He believes not only in the importance of physical and mental development of the coming generation but also in the proper guidance of their soul which has to be expanded and elevated.

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MY BELIEFS

A MESSAGE TO STUDENTS)

An account of some of the deeper experiences of one who has always been an interested student of life may be helpful to the young in these days of unsettled thought when new enthusiasms are replacing old beliefs.

Man's mind goes out instinctively in search of knowledge from infancy onwards; and while collecting facts and arranging them under various heads for various purposes it cannot avoid being influenced by them. In this way thought and feeling enter into intimate partnership, and man's moral (shall I say, spiritual?) nature is trained as it grows. The selective faculty of each mind is guided by its innate propensity, its tastes, surroundings, and all these help it to collect the material most suitable for its gratification. In this process emotions are brought into play and enthusiasms assume definite forms, some of which may be good and some bad, as is proved by the state of the world from time to time. To-day, unfortunately bad ones are playing their part too openly to be ignored. The insane eagerness of

nations to increase their destructive power for gaining mastery over other nations is before our eyes in its most horrible form. It is threatening to destroy Civilization—ay, the world itself.

Does it not seem as though modern Europe, scorning morality, reviling religion and slaughtering millions, hoped to make God abdicate? If this is what it has learned after many centuries of progress, is it not best for us to turn in time to other models of life and other standards of morality?

Let us first turn to Europe's own grand past which offers some of the noblest human achievements for our admiration. After the great ages of Greece and Rome there was the Christian Europe of Faith and Chivalry, of noble thoughts and noble deeds performed under the combined influence of ancient culture and Christianity. And at a later stage new life was breathed into it by the Reformation and the Renaissance.

But our main concern as Muslims is to look back upon another age when a new light burst upon Europe once more from the East, in the seventh century. By the light we see the noblest and grandest of all models of collective national

activity to be found in history. It is the opening era of Islam, which captivates the imagination and the heart.

Will you allow me to tell you what has actually happened to me in my search of the good and beautiful in life, and how I have travelled from Europe to Arabia reassessing life values? In this way I wish to convey some of my inner thoughts and feelings to you as a message from heart to heart, if a little digression is permitted.

I have travelled many a league since my student days at Cambridge, seen many aspects of life, and passed through different worlds of thought and imagination and faith. And as I have been an admirer from boyhood of the greatness of Rome and Greece and their successor Europe, I am not likely to be unjust in my comparisons.

Once I loved to live in a world of imaginary beauty where religion was made and kept alive by poetry. It then seemed a great thing to live with the heroes of Homer and Virgil and Plutarch; and it was fine to relish the mild epicurianism of Horace in his odes and the dreamy delight of Keats in his Endymion. It

was grand and it was delightful, but it happened before I had begun to take a more serious view of life as work, and of religion as faith. And it was long before I discovered that real faith alone could set the heart on fire and dart into the mind a sudden and overwhelming consciousness of reality. At a later stage I began to study the spirit of European civilization through the medium of Europe's best poetry and art, its high philosophy and morals and learned to exult in its triumphs in war and in peace. Indeed there was a time when my admiration of Europe's achievements had the effect of blinding me to the treasures of our own records. But now I am in a better position to judge, experience having brought a clearer perception of the more vital truths. The grand panorama of European history lies spread before me as a wonderful picture. I see human ideas and desires and hopes, assuming forms as Institutions and States and Empires, I watch the rise and fall of these and am eager to trace the secret invisible currents of good and evil running through them. And I am anxious to be able to separate the permanent good from the transitory, the useful work from the useless, the beneficial effects from the baneful. I have often made this survey and gained sufficient

confidence to declare that in my opinion the greatness of the Muslim . Arabs of the seventh century A. D. stands out, in its noblest aspects, as greater than that of Greece or Rome or mediaeval or modern Europe, Because its unique characteristic is, that it was founded on no other ambition than that of Righteousness !

The national achievements of Greece and Rome had seldom a moral basis; those of Christian Europe often failed in this respect. Islamic civilization, growing out of religion made moral power its chief instrument of success; and I do not find anything quite like this in the history of any other nation. Nor can I find in any other literature anything which could inspire such ardent faith, such assurance of invincibility, such concerted national action and such feats of heroism to make Right prevail as the soul-stirring voice of the Quran and the noble example of the great Prophet. We see a whole nation marching to it. No voice was ever heard in Europe before or after that had the power to send such electric currents of exalted emotion thrilling through the heart of a whole people as the Quran's miraculous call. It made the savage Arabs of the desert feel that they were the Chosen Race summoned by God to be placed above all other nations through

the power of faith and by practical righteousness. They were ever in the presence of God and under the eyes of the Prophet, and this made them righteous and brave and unconquerable. The spirit of the Prophet was ever burning in their hearts. I have not read of any other country or any other age in which exactly similar conditions existed to produce similar results. Ours is indeed a proud heritage !

Show me another instance in history of a whole nation rising as one man to do God's behest. And amongst the great Epics of the world mention one that gives us such a picture as this. Would the modern well-read man call this progress or not, or would he like his half-educated or uneducated brothers remain in happy ignorance of the fact trying to find his ideal of progress in what Europe is already disowning and discarding ?

In religion when I return from fancy to faith, and in history from the West to the East, the Arabian desert with its burning sands below and its blazing sky above, thrills me with its message. It seems to become alive with the living presence of God and the sands irradiate faith. From a sense of utter desolation and despair, the traveller

gains a feeling of hope and satisfaction deep within his heart and learns to own that the unseen bounties of God are too many to be counted! And then can he see Arab history making itself before his eyes. The comforting message brought by the Quran like a shaft of light from a beneficent Power to cheer the despondent heart was the Arab's inspiration and the source of his power. And truly wonderful is that history in which we find crowded in a few short years exploits as great, if not greater, than those of Rome; and they are spread over a larger area of the earth's surface than the wide expanse of Alexander's conquests, or the vast extent of the Roman Empire. The innermost power of Islam is not a spent force. From conquests let us turn to the greater miracle of world-building. We see Islam ruling in such a manner as to build up on the solid foundation of brotherhood a real Common-wealth of nations under divine guidance. Was there ever anything like this before? I call on every educated Muslim to answer. Let him steep himself in the philosophy and the literature and the art which are the foundation of European Culture; let him drink deep at the fountains of European knowledge and power; yet he would

hardly feel that they were his. Let him therefore prize his own.

Whatever inspiration I may have derived from alien sources in my youth was second-hand, and I am now convinced that genuine inspiration can come only from those sources which God has made ours. Borrowed inspiration is doomed to collapse like a galvanized corpse. The gist of my message to you is that for us Muslims there is nothing so truly inspiring as the contemplation of our splendid past. Inspired by our religion, we achieved much of that progress which has stamped itself upon the world. So, I say let us not be hurried away by our modern hybrid education and go hunting for false enthusiasms under the guidance of those who willingly or unwillingly misguide us. Let us remember that our utmost efforts in that direction cannot carry us beyond feeble imitation. To put real life into our enthusiasms let us draw power from our own long-neglected stores, and if we wish to march towards Progress let us first learn to stand on our feet. The lesson of experience and the lesson of history both teach us that there must be inward power for all true progress. And power cannot be borrowed; it must grow from within.

It is a great consolation to think in these depressing times that Islam can still give to the world the lesson it needs: namely that righteousness must support force. Islam has shown the way to true progress, however some European writers may misrepresent the matter, and Islam can now teach Europe how to behave if it would prosper.

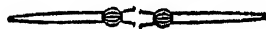
It was Aristotle who first gave prominence to the necessity of basing politics upon Ethics; Islam first proved it as a practical success. The philosopher's ideal unit in the state was the good citizen (polites) and in order to make the citizen good he designed a system of carefully adjusted moral checks. Thus, in his conception Politics meant the united corporate action and activities of a number of good citizens, individual good action becoming communal good action for the well-being of all. This was the true common weal; and Islam achieved it by a word of faith. It created a strong desire in man to be good and it made all Muslims good citizens and good soldiers. The companions of the Prophet, instructed by him by precept and by example became good citizens in the small city of Medina, the nucleus of the Islamic State. They then went on training

others in the good life by their influence and example, and the circle widened until it included the armies of Islam and the kingdoms and provinces won by them. Thus the good citizen became ultimately the good state contemplated by Islam—a Righteous Fraternal Democracy!

Could the idea of Progress have become a more splendid reality? Why have we lost our enthusiasm for such a model when Europe is learning to admire it? Why are we rushing about frantically in search of foreign models, which will soon be thrown aside? Are we not carried away by the false notion that because Europe is more “Progressive” and more “Advanced” all that it does must be good? Instead of examining and selecting, are we not merely to be able to imitate? Remember that education worthy of the name has to save us from this. And what kind of progress are we likely to imitate in this monstrous age, except that which has its roots in the basest selfishness and is nourished by the poison of hatred? Are we to become brutes in order to become strong men?

Muslims may yet save themselves from such a wretched fate, and the way to this is not yet

closed. They must refuse to believe what the vicious modern mind is trying to make them believe, that religion and morality are obstacles in the path of progress. Such a notion can find place only in a very inferior type of mind—a mind incapable of thinking aright.



MISGUIDED.

It may be regarded as one of the signs of a perversely progressive age that,

“Fools rush in where angels fear to tread ”

The poet has given us a picturesque description of that mental condition in which the arrogance of little knowledge is unduly inflated by self-approbation, and it conveys a moral. Would it be unfair to say that the world at present is in such a state of temporary insanity? Standards of prosperity in thought and behaviour seem to have been reversed and a mistaken notion of freedom both in speech and manners is leading men and women to the very verge of decency. License, always impatient of restraint, used to show in former days some little sagacity in covering its nakedness, but now the last tatter of the veil of modesty is being thrown away as incommodious! Some people seem to believe that freedom consists in showing their disdain of decency by holding up immodesty and vice for public admiration. This habit has already become a disease, and is so infectious that it is appearing simultaneously in many countries of the world as an epidemic. We can trace its baneful effect in morals and

manners and modes of speech everywhere. Coming from Europe, the acknowledged leader of thought and fashion, it has soon overspread Eastern countries, where it is overthrowing wholesome moral conventions and undermining sacred beliefs. The class of people most liable to it are the half educated and the miseducated who do not know what Europe was at its best. The former, having acquired a smattering of English in public schools of sorts are eagerly looking out for easily imitable Western follies in modernism, so that they may appear Europeanised. The latter take up the matter more seriously and begin to profess and propound unorthodox theories of life and conduct either for self-expression or for self-advertisement. In this class are to be found a considerable number of mischief-makers; some of whom are engaged in overturning moral and social barriers, and some in corrupting faith. All these loudly claim freedom of conscience, which to them means freedom from it.

Naturally, we are not so much concerned with what is happening elsewhere, as with the alarming state of things in our own country; and especially among the Muslims. Their temperamental conservatism in matters of religion and morality is giving way before some of the newly

imported alien ideas of 'progress' and 'self-determination' They are forgetting—or their education has not brought them the knowledge—that Islam is the only 'progressive' religion that the world has seen, that it sounded the first religious call to 'progress' in the best sense of the word "There is nought for man save that which he striveth for" and "surely Allah does not change the condition of a people until they change it themselves." Does not this contain the essential condition of achievement and success in all matters? There are, besides numerous injunctions in the Quran concerning righteous living and righteous endeavour, all turning on the individual responsibility of the soul ('self'). And as a necessary condition of responsibility, freedom of choice is proclaimed, without which there can be no responsibility. In short, all the most important conditions for safeguarding and strengthening conscience and making it ready and effective for carrying on the work of personal (and of national) life are clearly indicated; so clearly that he must be blind who cannot read them, and utterly perverse he who misreads them.

The Qur'an gives praise to Knowledge and Wisdom as blessings from God; and he who has them is indeed blessed. But knowledge is useless

if it does not teach discernment and insight and lead to right conduct—the first step towards true progress. This truth is apparent to those whose hearts and eyes are not covered with the veil of Self,—on which in these days many grotesque figures caricaturing life are seen in glaring colours! Such, unfortunately, is the mental condition of many, who may therefore, be called miseducated. They are far from knowledge and wisdom,—false to life and false to themselves; they talk of progress but are moving away from it. The Qur'an proclaimed to the world "Truth has come and falsehood has fled," but they are making falsehood come back in their own persons!

It is some consolation, however, to know that their disregard, (and in some cases defiance). of the Islamic standard of living, namely, moderation, modesty, and decency—is making them the laughing-stock of Europeans whom they are trying to imitate. Their conduct becomes all the more reprehensible when we see that it has the effect of drawing women towards similar follies.

The doings of some of these "progressives" make one wonder whether the Qur'anic imprecation "Be ye apes, despised" is being fulfilled again. Those who realise that there is a deep mysterious

significance, far reaching prophetic insight and foresight in some of the simplest words of the Qur'an cannot but feel that they carry with them the power of fulfilment; and this is enough to make them unhappy, because they see how the curse is fulfilling itself among Muslims. They have a misgiving that from short-cut hair and painted lips and partial self-exposure the path of "progress" may lead (Heaven forbid!) towards drink and dance—those abominations which custom has hinged on to European Civilization.

Is breaking bounds thought necessary to progress? Let us remember that the Qur'an does not restrain activity and does not make seclusion (in the Indian sense of the word) incumbent upon women, it does not forbid them from going out of their houses and doing work that may be suitable and proper for them; it only forbids immodest exposure of person and ornaments. The Ayats in which these matters are mentioned are quite clear and definite in their meaning and scope. Reading them carefully one cannot fail to see that they do not aim at restricting woman's freedom of movement for useful activities and becoming pursuits. Is it then necessary for Muslim women to make desperate efforts to burst out of Purdah and resort to vulgar extravagances

even at the risk of violating propriety and the spirit of Islam's wise religious-moral injunctions?

By referring to the Qur'an it is not my intention to confine my remark within narrow limits, for I am taking a mental survey at the same time of all the best periods of human history when culture and refinement stood high. I include in the survey not only the enlightened ages of Greece and Rome, but also the Middle Ages of Europe, in which in the midst of darkness (so-called) shone forth starlights of Faith and Chivalry. Great thoughts were thought and great deeds were done and great faiths served as beacon-lights to guide humanity towards great achievement. Woman was not left out of account but had her share in all this—though standing on a high level and playing a dignified part by means of her subtle elevating influence on man in the most momentous affairs of life. (And it may be added that she never had the ambition of descending into the 'arena' of life with bare shoulders and bare knees—an unsexed gladiatrix!)

Do we not know that Arab women went forth with Muslim armies and performed useful service in the field? From among the warlike race of India, too, does not history show us some

noble figures of heroines and queens? Eastern women did not live in a cage!

As regards England, who can deny that all her true greatness comes from the times when the decencies and the sanctities of life were neither ignored nor scorned? Those were the 'spacious' times, when "deeds of high emprise" and "enterprises of great pith and moment" began to expand the bounds of English life and English rule in the Elizabethan age. Then followed, after an interval, another long age of calm and well-balanced moment, the reign of Queen Victoria—that period of Peace to which we now look back with heart-ache. That age, so often reviled by the foolish was a great age and had no place in it for such Satanic display of hatred and ferocity as we are witnessing now.

Why does life seem so full of discord and disharmony at present resounding with noise in human strife? Is it not full of the poisonous vapours of hatred and revenge fired by some nation's pride of destructive power? Who can think of this European nightmare of horrors without his heart being bowed down in humility and sorrow and shame? But are not some European nations rejoicing in their reviving savagery? Do

not their present deeds remind us of the times when their primitive savagery had to be broken by the tremendous power of conquering Rome?

What lesson are Muslims to take from their actions? Do they not carry a dreadful warning? This is the question we have to ask ourselves, and our national life—as a Muslim nation—depends upon it. Some may think that an answer has been given by Mustapha Kamal Pasha, the Saviour of Turkey, who could build up again his country's dilapidated power, but who did not understand the right spirit of European civilization. But let us believe that the true answer had already been given for our benefit in anticipation by an incomparably greater Mustapha, the Saviour of the world. The Ataturk, the Ghazi Mustapha Kamal was undoubtedly one of the greatest men of modern times, one of the greatest of military leaders—a hero; but he could not see the vision of life. His vision was narrow, with only one bright spot in it, and he was an excellent craftsman within its limits. A man of unbounded will-power and unflagging energy, he sought to impose his will upon his people even in religious and social matters and seemed to have succeeded in this for a time, but he made no lasting impression on the Muslim heart. However

high his position as a patriotic warrior, he is not entitled to a high place as a reformer of life! And if he succeeded in inflicting upon his awe-struck fellow-workers and countrymen European costume (with European morality or immorality), no sane mind will believe that he could—or that he really wished to insult the spirit of Islam. Did he not come to admit at last that Islam was the most reliable safeguard of an Islamic Nation, because the name itself could serve as a shield? Did he not make the understanding of the Qur'an compulsory by making the Turks read and repeat it in their own language? Let us follow his lead in this

We, the Muslim people. "The Great Muslim Nation"—as some generous-hearted Europeans have called us—have to abide by the Book, by the Prophet's teachings from which have flowed Islam's noble traditions; we have to hold fast by the great faith they teach us and wear as a talisman, in the core of our hearts, the honoured example (the 'Uswai Hasana') of our Prophet. Islam's success in the past contained the promise of Muslim success in future times.

Is not our Prophet the only Religious Leader known to the world who made religion shape and

mould a great civilization ruling all the departments of practical life? Is he not the only nation-builder who succeeded in building up a common nationality based on human brotherhood, for all the nations of the world, with righteous striving as the best means to success? Is not his mission a glorious epic in the world's history and can we forget that he stands as the greatest Leader of Progress in the world? He presents the true side of the picture of life for muslims, and it matters little if blinking ignorance or ill-will seek to throw over it a veil of its own foolish imaginings.

MODERN WANT OF FAITH

'Modernism,' professes to be a search of truth, but is mixed up with many ugly signs. There is in it a certain spirit of mean bravado, which is tempting low-minded writers greedy of notoriety, to air their cheap freethinking by scoffing at the sanctity of the Holy Qur'an and calling into question its very origin. It is amusing to know that they have just made the discovery that the Qur'an was written by the Prophet! They do not wish to make it known what evidence they have been able to find at this late hour in support of their allegation, but to us it seems that it is only some vulgar mind's self-conceit that is faintly

re - echoing the futile cry that was heard in Mecca while the Prophet was there. That cry was raised, and persistently raised by the Unbelievers—and we still hear it when reading the Qur'an—but it had to die down. It was a Lie and Truth killed it! The Trusted Man, the Man of God, who had never been known to utter an untruth as was admitted even by his enemies, could not at the age of 40 have suddenly become a fabricator. He had never indulged in poesy or prophecy before, and he had never been an idle talker; and these facts could neither be suppressed nor ignored, nor forgotten. They stood out in clear light before all men, and his accusers were abashed; but they could use other weapons. They began to persecute him and then to tempt him, thus hoping to make him desist from his Mission; but this proved to be the best test of his sincerity and integrity. He did not stop—because the Power directing him from above did not will it so, and the forged leaflets (of the slanderer's imagination) continued to come!

The word of the Man of Truth that the Qur'an was 'revealed' to him seemed confirmed by his actual physical condition while the divine impulse was forcing the 'Ayats' out of his mouth; he seemed to be in a trance or a fit! Observe his

whole behaviour through life under the divine guidance, from the first moment of enlightenment to the last breath of his life : his unflinching self-denial in everything, his patience under the severest trials, his ardent sincerity and his charitable sympathy even with enemies, his want of personal ambition, indifference to wealth and temporal power. This was seen by all men, and they had to admit that he was swayed by an everhaunting sense of being in the presence of his Master who provided for all his needs and protected him to make him successful in His Mission. All this bears the unmistakable stamp of Truth, and generations have bowed before it. His contemporaries looked upon him as an uncommon man, and his enemies' utmost effort of imagination could not carry them beyond the word "Sorcerer". They offered to make him a King, but he would not become a King. Was this ambition? Some of those great men who were his constant companions—themselves men of deep sincerity, and lovers of Truth—venerated and obeyed him in all things as one Chosen of God. Was this because they had found him false and deceitful? Without heeding the far-off cries of the brutal idol-worshippers of Mecca, let us recall the attitude of saintly men towards him

especially the miraculous conversion of that man of might who afterwards became the Second Khalifa. Ferocious at first in his denial of Islam, vowing in his rage to kill the Prophet, he goes to kill—and learns to obey!

Is not Hazrat Omar one of the grandest figures in history as a conqueror of kingdoms and a 'progressive' Ruler of nations? Why did he accept a falsehood, a fabrication, a forgery as the only trustworthy guide to Life? Why was he not able to detect and expose the imposture on the spot, and at the very outset? These facts are staring us in the face, yet some imbecile mind must exercise its second-or-third-hand ingenuity and come before the public whining the dead old cry of the Kafirs of Mecca! An echo of that cry we hear while reading the Qnr'an and we know it to be effectually dead, and we feel sure that no power on earth can revive it. This is enough for us, and ought to be enough for those who are foolishly trying to imitate an echo. Let us pity them, though they deserve our contempt.

Whatever may be said or written by such foolish or malicious people, there is not much fear now that Muslims who understand the value of Islam and its achievements, will be mislead by

any attempt to detract from them. All such attempts are doomed to fail as has been proved since Marracci's time down to the present day. And Carlyle with his keen sense of truth and sincerity has detected and proclaimed the English-speaking world the reason of this, namely that none but a true-hearted sincere man impelled by an irresistible force could have done what Prophet of Islam did, and that no falsehood or imposture could have held in subjection millions of human hearts for so many hundred years. Since Carlyle's day the tone of criticism adopted by Christian Missionary writers has been more considerate—though fault-finding is still a tempting pursuit, and detraction by insinuation may still be regarded as expedient by some. But we need not bear them any ill-will for this. Their loyalty to their own cause commands our respect and we must not forget that they are doing us a service in arousing our dormant susceptibilities. They are preparing us for the study and appreciation of Islam—which some eminent Europeans have declared to be the only powerful influence which can still save Civilization.

Unfortunately, we find greater cause for complaint in the attitude of some of our own

people towards Islam and the Prophet. They are 'black sheep' within the fold and we have to treat them as they deserve. Our first duty is to show them the error of their ways, to convince them of it, and shame them out of it if possible; but in cases of wanton disrespect towards the Qur'an or the Prophet suitable castigation has to be administered. Flippant remarks, as we know, are sometimes made regarding the most sacred subjects by thoughtless and ill-mannered people of all nationalities who have no reverence in their hearts. Such remarks are not always worthy of serious refutation; some are so silly that they may be ignored; some only deserve pity or contempt. But in no case must they be allowed to taint the Muslim conscience.

The evil we notice nowadays arises from the fact that Muslims, generally, are ignorant of the teaching of the Qur'an; it is a closed book to most of them and the treasure it contains is a buried treasure. They have no idea of what the Book can do because they have hardly any knowledge of what it has actually done for the cause of Civilization in the past. It has made profound faith the source of vigorous action resulting in great achievement, and this is illustrated by the

history of the Arabs during the years immediately following the demise of the Prophet. What mighty forces were set in motion by its spirit-stirring call! If the Arabs conquered kingdoms in their progress, that was not their real aim—it was only incidental to their Islamic Mission, which was to make right prevail and wrong disappear: that is, to civilize the world. The history of the Arabs extending over many centuries and their place in the world's history as a progressive people are the best commentary on the Qur'an. It is for educated Muslims to take this to heart, so that their Book may be their Guide to Life.

I am reminded of Milton's words when I think of the great Arab nation of the first century. "Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks. Methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full midday beam, purging and unscaling her long abused sight at the fountain itself of heavenly radiance..."

It has been said, "where there is no vision a people perishes." The Founder of our religion had a Vision sent him by the Maker of Worlds,

and he gave that vision to his people and to the world. The Arabs saw it and strove to reach it. It is before us now, and we may see it if we are not blind; and we must see it with our hearts if we do not mean to perish. And we must work our way towards it to be saved.

NO OTHER VISION WILL SAVE US.

HAPPINESS DOES NOT DEPEND ON EXTERNAL THINGS

When Aristotle said 'Happiness is the end and aim of life' he uttered a universal truth, which now seems almost a platitude; and when Epictetus said 'God has made all men to be happy' he too uttered a great truth, which is attested by our own experience of life. We all wish for happiness and we all can be happy; but as we seldom take the trouble to inquire into the conditions under which alone happiness is possible to human beings, we are in danger, in our blind pursuit of happiness, of falling into those very errors which make happiness impossible. The desire to gain something whether it be to satisfy natural appetites or the requirements of a complex artificial life like the present, or the demands of the higher faculties of the mind—is deeply implanted in the human breast and is the most powerful incentive to action; and it often misleads us. Much therefore depends upon the direction and the aim of that impelling force. Impelled by it, man has been moving onward for centuries, in the course of which he has achieved much in outer world. Seeing all that he has done, we are

tempted to ask whether he is really happy with all that he has gained. I am afraid the most cheerful optimist will not readily say 'yes' in view of the present state of man in the most civilized portion of the globe. In all the restless activity there the desire for happiness is evident and the presence of the desire betokens a want of the thing desired; and it behoves us to ask with all his boasted civilization, man finds it so difficult to attain happiness. To one who can see below the surface it is clear that the real object of man's pursuit had failed because of his too exclusive devotion to *extraneous things*. That pursuit has been fruitful in the discovery of many things, useful under proper limitations but useless in themselves for promoting happiness; for happiness is a state of the *mind*, which does not entirely depend upon external conditions. I refer to Europe not because I wish to imply that happiness is possible only in highly organised communities but because I wish to lay stress on the fact that even in such communities human happiness does not depend on external things alone. From which I wish to infer that it is a state of the mind which must be regulated by the mind itself—*which must first regulate its own desires*. We regard pleasure as the gratification

of some desire, and to us desire ungratified means pain. Therefore by the gratification of our desires we not only seek pleasure but fall into the error of regarding happiness as merely the continuance of pleasure. This is the fatal error which lies at the root of all our thoughts and actions. By connecting happiness with sensible enjoyment we make it depend on the senses; hence it seems natural to seek those objects which minister to the senses. This habit grows upon us, and the more we have the more we want. We go on accumulating material for sensible enjoyment and forget that there is something else to do *within the mind itself*. Every one of us can recall that time of life when he desired a little of something, and also that time when he began to desire a little more and the former quantity became less and less gratifying until it came to be regarded as almost non-existent, and with our pleasure our idea of happiness also seemed to vanish. By dwelling upon this we can realise how indulgence makes our desires tyrants over us; and when we realise, further, through experience, that the gratification of our wishes is not always within our power, we are forced to admit that he who desires anything extraneous at once becomes a beggar and a slave. Reason

tells us that such a state is inconsistent with happiness, which implies freedom, but we, in our perversity, go on mistaking pleasure for happiness and go on considering the gratification of our wishes the only means of attaining it, and thus we become willing slaves! One of the most important conditions, therefore, for attaining true happiness is *the regulation and control of our desires.*

“True happiness” says an old Philosopher, “is to be free from perturbations; to understand our duties towards God and man; to enjoy the present without any anxious dependence upon the future; not to amuse ourselves with either hopes or fears but to rest satisfied with what we have, which is abundantly sufficient; for he that is so wants nothing. The great blessings of mankind are *within us* and within our reach, but we shut our eyes, and, like people in the dark fall foul of the very thing we search for without finding it. Tranquillity is a certain quality of mind which no condition of fortune can either exalt or depress. Nothing can make it less for it is the state of human perfection; it raises us as high as we can go and makes every man his own support, whereas he that is borne up by

any thing else may fail. He that judges aright and perseveres in it enjoys a perpetual calm ; he takes a true prospect of things ; he observes an order and measure in all his actions ; he has a benevolence in his nature and he squares his life according to reason."

I have chosen this passage not because of any philosophical depth or subtlety of thought in it, but because it contains a common-sense view of the matter and sums up in a short space all the chief attributes of happiness ; and that is exactly what we want. Let us examine the passage carefully. Take the first and most important condition,

"Freedom from perturbation": Does not our own experience teach us that when we are disturbed, whether by the excitement of pleasure or of pain, whether moved by hope or by fear our mind lacks that quality and that condition which is essential to happiness ? This will be readily admitted as regards the perturbation caused by painful feelings but not as readily, perhaps, in connection with pleasurable excitements. And yet upon a closer examination we perceive that the exaltation caused by pleasure is temporary ; it cannot always remain at the same high level

but must necessarily be followed by depression, which by contrast means pain. Therefore it is inconsistent with happiness which is not subject to fluctuation. And, "Tranquillity" of mind being admittedly a prerequisite of sane thought and sane action, it follows that, in order to understand "our duties towards God and man", we must possess it in an eminent degree. And, when we get to the stage of understanding those "duties", we naturally cease to "amuse ourselves with hopes and fears" but "rest satisfied with what we have" and find that "abundantly sufficient." Thus we realize that true happiness depends upon something "*within us*." Thus we take a true prospect of things. And thus we can become "benevolent." For when we perceive that pleasure is not worth having because it is variable, fleeting, and in some way connected with pain, we cease to consider those things desirable which are connected with pleasure; we cease to entertain hopes of gaining them and fears of losing them, and therefore we cease to look upon our fellow beings with suspicion or distrust, as competitors or rivals, and we neither envy their success in matters which we consider trivial nor hate them for depriving us of that which we do not require. In this manner benevolence becomes easy all

hindrances to it being removed. I think I have said enough to expound the passage quoted and to convince you that pleasure is not Happiness, that those things which we seek for the sake of pleasure are not necessary for happiness, but that the regulation and control of our desires is the one indispensable condition,

It is worth while inquiring, in this connection, whether the body, with which our desires are associated; is really a hindrance to that tranquillity of mind which is indispensable for happiness. We often hear of the trouble which the perishable part of ourselves, the body, is supposed to give us. It is thought that it is the body that makes us wish for extraneous things, for it not only gives rise to desires; but makes desires minister to itself. "It cumbers the soul" says Socrates "It gives rise to wars which take rise from the desire of riches which man is forced to heap up for the sake of his body in order to supply its wants and serve it like slaves," Yes, it does seem at times as though it was the poor little perishable body that threatened the Concert of Europe and menaced the peace of the world! But I must say that it is not altogether the fault of the body; for until the mind abets its misdeeds. it cannot

do very much harm. "Thou art a little soul bearing a corpse," says Epictetus. True; but the soul should remember this and not allow the corpse to become its master. The pretensions of the body, I am afraid, are too often aided and abetted by the mind. The mind therefore is the more guilty of the two, The body is satisfied with little,—it does not really care whether it has plain bread and water to sustain it or those fanciful delicacies with which the Roman Epicure sought to regale it. It thrives on both—better perhaps on the simpler diet. Nor does the body really ask for the gorgeous attire and costly gems with which the mind seeks to adorn it. If it has so little need of rich food and rich attire, it has much less need, surely, of rank and power and glory! Yet the weak mind again, fancies that it has, and seeks to surround it with these also. In all this there is nothing but the vanity of the mind itself; for when the mind is gone what becomes of the body? It is not then said that it was dust and to dust hath returned? What becomes then of all the pride of wealth and rank and glory? They too vanish with the mind and leave behind, unadorned, the corpse which the soul has borne! Viewing the matter in this light, we ought to be convinced that the mind, which

can control the body, has need to learn the more difficult but necessary task of controlling itself. Instead of wasting its time in considering the ways and means of pampering the body with things that it does not ask for, it should spend it in self-discipline, for by that alone it can attain happiness. It would be vain to ask all men to do what Socrates advised the Philosopher to do. "The purgation of the soul," he says, "is only its separation from the body, its accustoming itself to retire and lock itself up, renouncing all commerce with it as much as possible, and living by itself." This would be too much for the ordinary man. The quest of the Philosopher is after pure truth, and "he can only approach truth," according to Socrates, "in proportion to his removing from the body"—"for" he says *"he who is not pure is not allowed to approach to purity itself."* But the truth which we require for all practical purposes is not this abstract truth but only *a just view of things in relation to ourselves*. This will be explained as we proceed. Let each man ask himself what he really needs for his well-being; let him honestly examine his own true wants and he will find that they are few and simple, and that the much maligned body is not so great

a hindrance after all. It is often his own or other peoples' false opinion about things that makes man seek much that is useless, much that is cumbrous, much that is troublesome. It is some fixed idea, as false as it is unprofitable, that makes an Alexander sigh for more worlds to conquer—that makes a Napoleon 'wade through slaughter to a throne.' Call it Glory, Honour, what you like, it is unsubstantial and rests upon the false opinion of the world; that is, upon the opinion of those who are incapable of thinking aright. This makes us seek things which are not essential to our happiness; makes us wish for wealth and rank and power which, once obtained, become incumbrances and makes us live in constant fear of losing them, and causes that 'perturbation' with which happiness cannot exist. Nay, the evil goes further: having them, we wish for more—like drunkards who have a ceaseless craving for more drink or like gamblers who risk their all upon a larger stake. 'Multa petentibus desunt multa' says Horace; that is, 'To those who seek much, much is wanting.' It is a true saying and contains the quintessence of all ethics and should be the motto of those who are wandering in search of happiness and serve them as a

warning. And they would do well to remember that happiness cannot exist without virtue. Virtue is what religion enjoins and philosophy inculcates. And Virtue, experience tells us, is 'the best policy' for attaining that peace of mind without which there can be no happiness. And virtue is said to lie 'in the mean'; it abhors excess; it means moderation—temperance. Practically considered, it is the curbing of our desires—a difficult task, but not impossible. Why can the human mind, which has the power to overcome all obstacles, not surmount this difficulty? Why can it, when braced for the effort to conquer the outer world, not conquer its own desires? We know it can. Diogenes lived in a tub and thought it as spacious as the whole world for his needs. Charles V. left the throne of the Holy Roman Empire for a hermit's cell in order to find Peace. And that ~~P~~Peace and that happiness which had scorned to sit upon a throne became the willing inmates of hermit's cell! He who had possessed wealth and power and grandeur relinquished them without a sigh, and with them he cast aside ambition and hope and fear and that 'perturbation' which kills happiness. Then and then only was he happy! Cannot you and I,

who have not to relinquish but only to avoid, attain happiness by a less difficult path? When looking at the scenes of human activity around us, we are disgusted with the display of envy and hatred and all the evil passions engendered by selfishness, it seems strange to think that all these have been brought into play by the desire for Happiness. And yet it is so—for they are the result of man's false ideas about happiness. What we condemn in others, let us learn to avoid in our own lives. Let us not be afraid of that bugbear poverty! Why should we seek to have more than suffice^{us} for some of the greatest men the world has ever seen?

‘Poor and content is rich and rich enough,
But riches fineless are as poor as winter
To him that ever fears he shall be poor.’

If you ever feel envious of any man on account of his wealth or rank or power *remember that he is what he is because of them and without them would be nothing*; whereas you, with a calm, contented and virtuous mind can be yourself under all circumstances and greater than he.

Place a king and a beggar together on a desert island and you will find that the simple

needs of their bodies are just the same. You will find that the king does not then need a throne to sit on, that the common ground does as well for him as for the beggar and that the same simple food suffices for both. Why is this? Because as men they are essentially the same and because there is no false opinion of the world *there* to make any difference. Remove all false opinions, all conventionalities and all useless traditions and the world itself becomes like your desert island, where your king and your beggar can meet on the same level as men! Can you not have such an island in your mind—the island of Reality, where you are a free man? Yes, in the realm of Reality, in the realm of Thought—in the world as it appears to the eye of God—you can be greater than a king! Remember this and be no longer afraid of poverty—of pain—of death!

Socrates was poor and yet he was Socrates—happy in life and happy in death. Cato and Garibaldi lived upon the potatoes and turnips which they themselves cultivated and yet they were great men and happy. To a mind that soars above the paltry unessential things of life, neither poverty nor pain nor death can ever be an evil. Poverty affrights us because we look at it with the eyes of

others, adopting their false opinions. Pain cannot be everlasting. Death must come sooner or later. These things, as the Philosopher tells us, are neither good nor bad in themselves, but indifferent. Then why should they make us unhappy? That alone is good or bad which has a moral quality and depends upon our own will; and that alone can affect the happiness of a rational being. It is of the utmost importance therefore to direct the will aright; that is, to think and act justly, to be conscientious in performing our duties, however humble they may be; to covet nothing, to envy none, to hate none, to injure none; and to live a pure, simple, virtuous life. Then happiness will come without further trouble. I am not advising you to divest yourself of the nobler thoughts and feelings and ambitions which a man ought to have; I am not advising you to reduce yourself to the level of the brute creation by indifference to higher things; I am only exhorting you to raise yourself by thought to a *much higher sphere* than belongs to those whom you consider great and happy on account of their wordly possessions alone. I am asking you to direct your ambition to far higher things. The man who conquers

kingdoms is but a puny being compared with the man who can conquer Fate. Fate makes and can unmake the former; but the latter is beyond the power of Fate! He is always strong; for he can say to himself, in the language of an old philosopher, 'if I have lost anything it was adventitious; the less money the less trouble; the less favour the less envy'. He is invincible. He stands on the summit of Life and the whole world lies at his feet—a mass of things unvalued and undesired! Only such a man can feel, in his heart, that he is the noblest work of God. Would you rather be such a man or a mere bank of money, or an engine of power or a puppet of pomp and glory? I have said all this in order to explain to you what I meant by taking '*a just view of things in relation to ourselves*'. I hope you now understand my meaning. I have said that we must not seek extraneous things. I have said that we must regulate and control our minds and seek tranquillity and I have said that we must live a pure, simple, and virtuous life—envying none and hating none. But there is besides all this something else which, according to the constitution of the human mind, is necessary for happiness. Let us call it

'Culture', to use a comprehensive and accepted term. I need not define it, nor need I detail the ideas included in it. What I aim at conveying is that the mind should be nourished with good and beautiful things and so rendered fit for responding to all that is good and beautiful in man's life and in the universe. That is what I understand by 'culture'. The man I have depicted as standing serene upon the summit of Life must not be a solitary being with an empty mind and a barren soul. He must have around him numberless good and beautiful things to love and to adore. His soul must be virtuously related to them. Life and the universe are full of them, but he must have the eye to see and the soul to love them. Such a man will be above all earthly kings, for he will 'share the dominions of the gods'. But he must first educate his soul and make it responsive. I will not further prolong this discourse, which is nothing but a few stray thoughts put together in a hurry. But before I finish I will just remind you of these lines of Goldsmith's to bring home to you still more forcibly the truth of what I have said about happiness being within us and not without:

'Vain, very vain, my weary search to find
That bliss which only centres in the mind ;
Why have I strayed from pleasure and repose
To seek a good each Government bestows ?
In every Government though terrors reign,
Though tyrant kings or tyrant laws restrain,
How small, of all that human hearts endure,
That part which laws or kings can cause or cure !
Still to ourselves in every place consigned
Our own felicity we make or find !

ADVICE TO THE LADIES OF HYDERABAD

I feel some diffidence in addressing you because I am not sure that I shall be able to contribute anything that you may consider of value, towards a proper understanding of that most important question—the part womanhood has to play in guiding the aims of human life in the direction of true culture. In an age the motto of which is 'progress' this question has naturally become one of greater interest and is beset with greater difficulties than before. Almost in every part of the world which claims to be civilised, there seems to be a spontaneous movement on the part of women to have their right to equal partnership with men in all the concerns of life—even in public affairs—admitted and enforced. The abnormal conditions to which the Great War of 1914 gave rise, and the unsettled conditions which have followed in their train since, have had a remarkable effect upon the human mind. They have altered old standards and old values and are demanding a readjustment of the concerns of life. It is a critical period in the history of Civilization—which may be endangered

by the adoption of false ideals. Is it not our duty then—a sacred duty, I would say—to pause and think whether in our hurried movement onward, and in the attempted replacement of old ideals and old forms of behaviour by new ones we are likely to gain or to lose those qualities which are essential to the maintenance of civilization and its refinement and culture at a high level.

I am afraid not much thought is given to this side of the question because people are being hurried on by the spirit of emulation. Hence they are not unlikely to accept false ideas on credit. I wish to warn you against this.

It is quite true that we must not lag behind when we see the world moving forward, when Europe is showing the direction and setting the pace ; but it is equally true that life, whether individual or national, is not a mere matter of imitation. I do not believe that there can be one universal pattern for it disregarding all personal and national characteristics which are the result of preceding ages and long-prevailing conditions. And there is always the all-important question of moral values in all activities that go to the making of civilised life.

What strikes one in the present on-rush of misunderstood progress in some parts of the world is a certain lack of moral sensibility, and a more or less open avowal of un-moral efficiency with a view to gaining power of some kind. To this the whole life-energy of a nation is devoted and it follows that men, women and children, all have to become efficient machines in the national cause and cease to be souls. Under such an oppressive system what chance is there for true culture and its refinement to survive? And if these perish together with that delicate conscientiousness which is a moral-religious sense, will there be anything left to save humanity? This, women have got to decide ; for they are the guardians of the human race. They mould the generations, and they direct their course. They have the privilege to guide the first impulses of the infant mind towards good. If their own education and training were to be such as to make the fibre of life coarse in them-for gaining greater efficiency in the 'struggle for existence', would it not mean a serious loss to humanity on the side of culture and refinement? This question forces itself upon us. I do not wish to say anything against progress itself, which is the law of our nature ; all that I insist on is that here in Hyderabad we

should not be so hurried on in the direction of mere soul-less progress as to become—I shrink from saying immodest—contemptuous of our best principles of conduct, and lose the self-respect born of time-honoured traditions and refined manners.

Do not forget that we too have had our days of prosperity, and that our achievement at its highest was never dissociated from delicate moral sensibility and inherent refinement. My advice to men and women alike is that while they fix their gaze upon those standards of progress which the times are forcing upon them, never for a moment should they lose their respect for what is true and good and noble in their own inherited culture and manners.

There is much loose talk now-a-days about political and economic needs, about social equality, about efficiency for concerted action and co-operation; about men and women working shoulder to shoulder and so on. But cannot all this be attained without women trying to make themselves men? The subtle reforming influence woman exerts by means of her womanliness alone—by the 'eternal feminine' in her as a great European

poet* has called it, is a truly marvellous power. The world has always recognized it as one of the most potent forces in the life of a civilized people.

Woman's power, which works by the most delicate and subtle touches, has to be safeguarded and preserved. Let her not stoop to barter her true sovereignty for a vulgar show of equality with man. By doing so she would in effect lower her position.

Let her work with man, let her help him in all his honest activities. let her claim her just right not to be treated as an inferior, but let her not foolishly admit her inferiority by asking to be made man's equal !

Just consider what woman's position in nature really is. Did not Mediaeval Christian Chivalry make her almost divine? Has not Islam placed paradise under the mother's feet! Poetry and Art too have assigned to her an exalted station in their ideal conception of human life. I beg of women to remember this in all their efforts for self-improvement leading towards true progress. With this as their central creed they can go on their way performing without fear all the necessary duties of private and public life.

Who can doubt that woman's most important function in life is to preserve its graces? For this her kingdom is the home, where she can perform in silence what statesmen and legislators with all their eloquence fail to do—refine away the crudities of human instincts and spiritualise emotions. She gives to life its poetry and its religion and thus brings out its full meaning. She has magic power, which her feminine instinct teaches her how to use, and she uses it in ways that were never learnt in schools. By this means she can present to the world far nobler types of character from the nursery than could ever be produced by any institution or factory! What is this power? Where does it come from? we may well ask. But knowing that it does exist, and that it has been doing its work ever since the world began, let us appreciate its value to the full and do all that we can to save its purity and its refinement from being vulgarised. Education of the right kind fosters and strengthens refined womanliness, as education of the wrong kind robs it of its delicacy. Women have to take this lesson to heart—especially in times like the present when there is so marked a tendency to adopt without examination common modes and manners because they are supposed to belong to more

advanced races. The average mind takes imitation to be the easiest way to progress, and mistakes a change of externals, which is quite easy, for real improvement. This tendency is becoming dangerous now. It is introducing a false element in our life. It is causing self-deception of a most injurious kind. Let us take timely warning.

It is well known that even good ideas may be so exaggerated as to become absurd. Woman's capacity for any kind of work is admitted; but there is the natural limitation of propriety and decency. What harm if women work as labourers in farms and factories; if they sit in parliaments and in assemblies; if they serve in the battle-field, and even lead armies—as women? But with all that the home remains by ordinance of Nature, the most appropriate sphere of woman's best activities. She and she alone can do the work of nation building in the Nursery! Her home has to be pure, and beautiful; the air in it has to be delicate and fragrant; everything in it has to be suggestive of purity, refinement and grace. It has to be such that the child growing in it from day to day may take in with every breath some nourishment that will make its inner life grow in purity and beauty and goodness and

righteousness and courage towards nobler man - hood and nobler woman - hood, When we look down into the heart of things do we not find that heroes are made at home? Can there be nobler work for woman than this ?

I said we too have had our days of prosperity; and I say that the past is never quite dead. If we forget this we are dead. True inspiration comes to us from our own noble achievements in the past. The memories past exploits infuse new life into a people and make them rise from the dead! Let our education and our training perform this service for us. By proper education I mean that which is not merely imitative — that which does not seek to wear the Lion's hide !

Why are Europeans themselves complaining that the grace and dignity of life is becoming a thing of the past, that fine feelings are disappearing with fine manners? Because of the common desire to become more efficient as machines. Because of the soul suppressing herd-movements which are so characteristic of the age. Let us not be carried off our feet by these. We stand in a more sheltered position and are able to examine with care and choose with discrimination.

I would not have you believe that I am finding fault with the desire of the age to improve the conditions of human life. No, that is a noble desire, but what we must not unthinkingly approve of and adopt are the ways and means others are forced to choose in their own peculiar circumstances. We fortunately, still have greater liberty of choice, having as I believe, a more sheltered position, with the suggestive background of our own culture and its traditions and living in a calmer atmosphere. In these favourable conditions are we not in a better position to exercise our judgment coolly and make a wise choice?

My sincere prayer is that in the atmosphere of noble traditions coming down from the past and the wholesome progressive activities of the present day you may follow the right course and choose what is best and reject what is questionable. Thus may you in course of time be able to raise a nobler generation and evolve a higher type of citizen in whom may be combined the finest traits of Eastern and Western character!

Before I conclude I should like to invite your attention to the following passages which I have taken out of an interesting booklet I received from

London while I was wrting this, called 'Truths in a Nutshell' by Col. Oscar Boulton, printed from a periodical called 'The British Loin' edited by him. They voice the sentiments of the self-respecting type of English mind which belongs to no particular age. May we not hope that these pungent remarks will make people think ?

'In female education all those qualities of modesty, innocence (not necessarily ignorance), delicacy in thought and action — in fact all the essentially feminine virtues, are now derided and discouraged by the equalitarians. If young women are not actually encouraged to break the traditional moral conventions, they are unceasingly reminded that they have just as much liberty in the matter as young men whilst all the resources of acience are being placed at their disposal, to enable them to do so without inconvenience.

'Thus on the one hand women are taught to fgnor the natural differences of sex, and are also, perversely enough, taught to be morbidly sex-conscious, with a disdian for all reticence or what is called " repression. " '

'The visible result of cultivating these conflcting complexes is to convert the advanced woman, in many cases, into either a vamp or a virgo, or a must unsavoury compound of both.'

'Fortunately the majority of women are really not much influenced by all this "progressive" propaganda, but it has inevitably a debasing effect on some of the rising generation both of girls and boys.'

'Yet it is rather a striking fact, that among the women of the much derided Victorian Age, the record of female talent and achievement in all the spheres specially adapted to their capacities, is far higher than anything which has emerged so far in the era of "emancipation."

'One thing is certain Any "Movement," however up-to-date, by which woman are taught to be ashamed of their womanhood is retrogressive and not progressive.

'Nothing more distinguishes a cultured, especially a Christian community than the progressive elevation of women from the degrading status of "equality" which compelled them in a savage state to perform, in addition to their properly feminine duties, many of the task more properly appertaining to the male.'

After this there is no need for me to say any more.

